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THE **DIVINE LIFE**



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1st May 1960
Sri Vinay Vihar, NDC LL.B
Banki S.D.L.S

Self-ten, self-sacrificing
Service purifies the heart
and mind. Self-surrender
makes the mind steady.
Self-analysis breaks down
the wall of ignorance. Now
the Self is revealed in all
its pristine glory.

All these are contained in his
Yoga of Synthesis, the direct
road to Self-realisation. It is
therefore, the Yoga suited to the
modern world. May 10, 1960
as a Jeevan mukt. 50

RELIGIOUS CALENDAR

SIVANANDANAGAR

(May 15 to June 30)

MAY

- 21 Ekadasi
- 22 Pradosha Puja
- 24/25 Amavasya;
Local All-Souls Day

JUNE

- 1 Sannyasa Anniversary
(36th) of Swami Siva-
nanda
- 5 Ekadasi
- 7 Pradosha Puja
- 9 Purnima
- 19 Ekadasi
- 21 Pradosha Puja
- 23/24 Amavasya;
Local All-Souls Day

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The Path of Divine Life

SERVE, SERVE, SERVE. Serve the humanity. Serve the poor. Serve the sick. Feed the hungry. Clothe the naked. Educate the illiterate. Serve the Guru wholeheartedly. Give the hand to work. **LOVE, LOVE, LOVE.** Love entire humanity. Love thy neighbour. Spread the message of Love. Love to share. Love to give. Love ever gives.

GIVE, GIVE, GIVE. Giving is the secret of abundance. By giving you never lose. Serve, love, give. Do charity. Share what you have with others. Disseminate spiritual knowledge to one and all. Use material wealth, knowledge, spiritual wisdom that you possess as a divine trust, entrusted to you by God to be distributed among His children. In whatever you give be liberal. Have a large heart. Do not be stingy. Take delight in the joys of other people, making them happy. Charity is a sister-virtue of generosity. It is the fulfilment of magnanimity and nobility. Gift should be given with faith; it should never be given without faith; it should be given in plenty, with modesty, with sympathy. **Da, Da, Da.** Da means Dama (self-control). Da means Daya (compassion): Da means Daana (gift). Share with all. Share with others what you have—physical, mental, moral and spiritual. Do not

hoard wealth. Do not covet the wealth of others. In sharing there is joy and peace. Sharing generates Cosmic Love and destroys greed. Sharing removes selfishness and creates selflessness. Sharing purifies the heart. Sharing develops oneness. Charity is Universal Love. The deeds of charity you have done will stay for ever with you. *Give one tenth of your income or one anna per rupee in charity for disseminating spiritual knowledge through publication of inspiring books and leaflets. Give cheerfully, quickly and without hesitation.* Charity covereth multitude of sins. Charity is a great purifier of heart. Charity is love in action. Share everything with all. Do spontaneous charity. Be liberal. Your heart will expand. You will begin to realize unity or oneness. Performance of virtuous actions is the beginning of spiritual life.

PURIFY, PURIFY, PURIFY. Purify the intellect and heart through charitable acts, which take you to the realm of meditation. **MEDITATE, MEDITATE, MEDITATE.** Give the mind to God. Serve, study and meditate. **REALIZE, REALIZE, REALIZE.**

Three hundred books I have written. If I were asked to sum up all in six words, I will say: "Serve, Love, GIVE, GIVE, GIVE, Purify, Meditate, Realize."

Swami Sivananda

List of Sivananda's Books to be Reprinted

RATES OF PRINTING

Books of 50 pages: for 1000 copies: Rs. 250.

1. Amrita Gita; 2. Students' Success in Life, Parts I and II; 3. Divine Life for Children, Parts I and II; 4. Asthma—Its Cause and Cure, Parts I and II; 5. A Boon to Diabetics, Part I and II; 6. Sankirtan Yoga; 7. Aphorisms; 8. How to Become Rich; 9. Radha's Prem; 10. Mother Ganges; 11. Siva Gita; 12. Necessity for Sannyasa, Parts I and II.

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Books of 800 pages: for 1000 copies: Rs. 4000.

1. Lives of Saints.

Books of 1600 pages: for 1000 copies: Rs. 8000.

1. Sadhana.



DIVINE LIFE

VOLUME TWENTY-TWO

MAY, 1960

NUMBER FIVE

Sri Krishna's Gospel of Liberation

(From the 'Anu Gita,' in the 'Mahabharata')

Nowhere can be found permanent happiness. Nowhere is a state ever-enduring. There is, again and again, fall from even a great position which is attained through much suffering and pain.

Actions, whether good or bad, do not perish. Having been acquired, time and again, their fruits are reaped, in different bodies, in the like manner.

One crosses the dreadful ocean of Samsara, very difficult to cross, when one realizes that all pleasures are pain only, in another form.

Sitting in a lonely place, silent, thinking nothing, gradually renouncing everything one by one, one becomes freed from all actions.

WHO IS LIBERATED

That man is liberated, who is a friend of all, who bears everything patiently, who is tranquil and self-controlled, who is devoid of fear and anger, and who is without passions.

He is indeed liberated all round, who, pure at heart, self-controlled, considers all beings as his own Self, and who is egoless and prideless.

He is liberated, who is the same in life and death, pleasure and pain, gain and loss, love and hate.

He is certainly liberated, who asks for nothing from others, insults none, who is beyond the pairs of the opposites, who is devoid of desires.

When one gets freed from all Samskaras, one then attains the eternal Brahman, the supreme, the peaceful, the immovable, the everlasting, the imperishable.

Knowledge alone is the supreme. Brahman is truth. Tapas is truth. All beings are born from truth. The whole world, with its contents, is truth.

The knowers of Brahman are, therefore, rooted in truth. They are ever devoted to Yoga. They are beyond anger and suffering. They are self-controlled and are the bridges of righteousness.

IMPERMANENT AND PERMANENT

The day lasts until sunset. The night lasts until sunrise. Happiness begets sorrow. Sorrow begets happiness.

Hoarding does not cease until complete exhaustion. Ascent is until a fall.

Union is until separation. Life is until death.

All action is until destruction. Death is certain for one who is born. All moving and unmoving beings are impermanent in this world.

That which is offered in sacrifice, given in charity, practised penance for, studied, all rituals and observances—all these are subject to destruction. But there is no end to wisdom.

Through wisdom and penance, the heroes behold that Supreme, they, the stable-minded, the pure, freed from passion and without dirt.

Two letters lead to death. Three letters lead to eternal Brahman. "Mama" or "mine" leads to death. "Na-mama" or "not mine" leads to Eternity.

He never dies who knows, thus, the immortal, the eternal, the ungraspable (by the senses), the imperishable, the dear Self, the unattached.

Words of Wisdom

SAYINGS OF THE BUDDHA

Faith is the seed; good works are the rain; wisdom and modesty are the plough; mind is the guiding rein; Dharma is the handle; earnestness is the goad; exertion is the ox, and ploughing is the weeding of illusion; the resultant harvest in Nirvana, which ends all sorrows.

Grief arises from what is dear; fear also arises from what is dear. He who is wholly free from endearment, therefore, has no grief.

There is no fire like desire; no monster like hatred; no snare like folly; and no torment like covetousness.

When a tree burns, birds cannot live there. Even so, when passion rules in man, truth cannot find a place in him.

If you do not meet your better or equal in your journey, better keep to it all alone. There can be no companionship with fools.

Of all perfumes such as sandalwood, lotus and jassamine, the perfume of virtue is the best.

THE SAINT'S WAY

As St. Francis grew progressively further from himself and nearer to God, he saw men more and more as God sees them

—with deep pity for their sin and profound and cherishing love for all that was good in them. There was no intolerance in him. He could be angry but he was never critical and never sarcastic. The rich and the poor alike seemed to understand him almost as well as he understood them. The saints are simple people. It is the condition of divided allegiance, doubt and compromise and the twists and turns of self-deception, that is complicated, not holiness. Francis had attained to what T.S. Eliot calls "a condition of complete simplicity costing not less than everything," and everyone was entirely at home with him. And so it was no wonder they gave him such a tremendous welcome wherever he went, ringing the church bells, flocking out from town or village to meet him with palm branches in their hands, their priest leading them, the children crying "*Ecco il santo! Ecco il santo!*" When he had preached to them they would press about him, trying to kiss or touch his habit, and they would bring their sick to him to heal.

—Elizabeth Goudge

SAYINGS OF SAINT TIRUVALLUVAR

Private morality is different from the necessity of the State. In private life, for-

givenness is one of the greatest virtues, but not so always with a king. He must punish the guilty. He should not allow an enemy to grow in power and strength. He should sow in the hearts of his subjects the seeds of a noble, dignified, virtuous and a manly life.

Prosperity is not for the envious and dignity is not for men of ill-conduct.

The earth supports even those that dig into her; even so bear thou with those that traduce thee. For that is greatness!

The most shameful poverty is the refusal of hospitality, and the greatest strength is to bear with the dullness of fools!

VOICE OF THE VEDAS

O solace of life, I am standing in the fathomless seas and still I am thirsty. Raging waves surround and submerge my limbs but fail to quench my thirst.

I possess all the earthly riches and pleasures and yet my soul knows no fulfilment. Wealth occupies all my thoughts, but a strange vacuum seizes my soul.

O King of Happiness and Bliss, protect me from the withering influence of sensuous pleasures and grant me bliss eternal.

—*Rigveda*

I never knew that you were just behind me when I was praying aloud in an awe-inspiring voice.

You were close to me even when I was crying for you, thinking that you were at a great distance.

My prayers were heard by the gods of heaven—and your blessings were showered on me from all sides.

—*Atharvaveda*

Even after passing through innumerable lives and travelling through millions of worlds, my soul found no rest until I discovered a virgin soul—a new-born baby of the Divine Mother.

And, behold, that was none but my own soul!

I went deeper into my soul and there in my inner consciousness I found you, the ultimate goal of my journey.

—*Yajurveda*

(Translation by S. Vidyalankar)

ON HAPPINESS

Cicero: A happy life consists in tranquillity of mind.

Maeterlinck: Before we can bring happiness to others we must be first happy ourselves; nor will happiness abide with us unless we confer it on others.

Pascal: Happiness is neither within us, nor without us; it is the union of ourselves with God.

Hawthorne: Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us on a wild goose chase.

James Black: Happiness is not a condition of things, but a condition of soul. It comes as a benediction on the fully interested life. You will never get it by seeking; you will get it only by being. For, it is the by-product of the kind of man you are in God.

Stevenson: Happiness, at least, is not solitary; it joys to communicate; it loves others; for it depends on them for its existence. The very name and appearance of a happy man breathe of good nature, and help the rest of us to live.

Charles Morgan: No one ever found happiness who did not manufacture it for himself.

Saint Pierre: One makes one's own happiness only by taking care of the happiness of others.

Hellen Keller: Happiness cannot come from without; it comes from within.

Goethe: Who is the happiest man? He who values the merits of others, and in their pleasure takes joy, even as though it were his own.

Religion and the Modern Man

(Sri R.K. Ramadhyani, ICS)

[The following article was written by the Secretary of the Union Ministry of Information and Broadcasting, on the occasion of the Silver Jubilee celebration of the Divine Life Society]

In a number of countries it is being sedulously taught that religion is a superstition. In many others, while religion is not formally abandoned, adherence to it is largely habitual, and notably among the young, it is regarded something old fashioned; and a very large and increasing number of people, while not dissociating themselves from it, are indifferent towards it, and thus are only nominally the followers of a religion. In many cases they also are inclined to believe that religion is but a superstition. These trends are evidently following *pari passu* the progress of science and technology. It is in fact the case that the greater the mastery of man over the elements and his environments, the less he is inclined to think of religion and the divine; and among people who decry religion as a superstition it is man's growing mastery over nature, and consequently of his own destiny, which conditions the attitude and provides also the logic.

The general tendency all over the world is, therefore, to turn one's thoughts less and less towards God and religion and to disregard in particular the commandments of religion. Where religion fails to hold sway the only restraints upon conduct are social regulations and conventions, the only sanctions, are those imposed by the law and society. If the mischief of these could be avoided, they would be flouted with impunity; and there is no pervasive and eternal vigilance over man's heart, head or hand by a divine being which could cry halt. Social codes could in fact be violated without any qualms of conscience or the deterrant of a moral repugnance or the idea of sin. The violation of a patently

social law like prohibition or price control could thus be treated lightly and regretted only if the law manages to catch the wrong doer.

SCIENCE AND RELIGION

Thus with every fresh conquest of science, the penetration of the secrets of the atom or the flight into space, man tends to feel more and more the master of his own destiny, and less and less to trouble about what he may feel as personally right and wrong. Even if man did not proceed as far as the conquest of space or see the limitless potential of energy which may be available to him, the realization that the early ideas of the origin of the world are not borne out by readily observable phenomena has already undermined his inclination to accept religion as a matter of faith; and there has been no dearth of atheistic, agnostic or rationalistic views for at least two millennia, perhaps substantially longer. Man might, therefore, become even more averse to ideas of religion as he attains, say, the mastery of space or is able to control his environment with something like totality.

That may be so even if man does not attain total control over his environment. Like the speed of light, which according to theory may be approached but not equalled by a material body, man may approach total control of mundane things but never actually attain totality. He may get to the borderline between animate and the inanimate, between matter and energy, may traverse the universe only perhaps to return to his starting point. Man, as even strictly practical minded persons must agree, is a

part and parcel of the universe. Religious theory may propound that the Almighty is transcendent and that the universe is a distinct creation, or it may propound that the universe and God form an indivisible whole, but it is clear that if man is a part of the universe and is not himself transcendent, the universe must be a limiting factor for man. Man cannot in this view create the universe of which he is a part and the great first cause still remains as such.

WEAKENING OF CONSCIENCE

However that might be, it is clear that man's belief or ambition to attain, and his actual practical attainment or near attainment of mastery over nature, tends to make him keener to seek his own well-being and enjoyment and less prone to be affected by other considerations. Any innate turning of the conscience is more easily overcome by his egoistic promptings and urges and the tendency will be, therefore, to blunt the conscience which, in the absence of God Almighty, is man's sole keeper. The "small voice" within, as Gandhiji used to speak of it, becomes smaller and weaker; and a larger number of people may fail to be governed or restrained by the operation of a sensitive conscience which is perhaps the essence of the divine in man.

Even from a social point of view the weakening of the conscience of man, which disregard of religion may bring about, might be disastrous. For many norms of social conduct have been the subject of religious sanction or prescription. The superstitions which indeed are part of certain religious practices may perish or may be discarded without harm. But surely the essence of religion is necessary in the sense that it keeps the "small inner voice" audible, and man can still hope to elevate himself in the scale of creation by harkening to that voice, but indeed the egoistic and

animal instincts of man could easily suppress the questionings of conscience.

Thus even for an orderly society and for the progress of man's civilization, religion seems to be a necessary ingredient, and in our own motherland we have a religious philosophy and a conception of divinity which is not merely sublime but is capable of providing the noblest practical guidance in life. We might cast away this priceless heritage by retaining or clinging to its out-worn garments and preventing its being seen or participated in by all our countrymen in its sublimity. Many millions of our people and, generally speaking, all women, while they can have an individual and self-centred and perhaps purely material prayer, have no spiritual or congregational prayer which would bring them closer to God and closer to each other while praying to God. The prayers which we have tend to be esoteric and thus to be denied, except to a favoured few. In the absence of an intelligible common prayer, might we not expect that the very irreligion which we may deplore is more likely to gain ground? We do not have to look far.

A COMMON PRAYER

It seems to me that the following verses from the *Bhagavad Gita*, in Sanskrit (or translated suitably in an appropriate metre into a regional language) could provide a simple prayer to all the communities of the Hindu fold who desire it:

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गिरियान्
न तवत् समोऽस्म्यभयधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिम प्रभाव ।

Thou art the father of this world of the moving and the unmoving.

Thou art one to be worshipped and the most solemn object of veneration.

None is equal to, how then, another greater in all the three worlds, O Thou incomparable in might.

वायुर्माग्निः वरुणः शशाङ्कः
प्रजापतिस्त्वम् प्रपिता महश्च
नमो नमस्तेस्तु सहस्रं कृत्वा
पुनश्च भूयोपि नमो नमस्ते ।

Thou art Vayu and Yama, Agni and Soma, Varuna and Prajapati, father and the great grandfather of all.

Salutations to Thee a thousand times over and over again and yet again.

तस्मात् प्रणम्य प्रणिदाय कायम्
प्रसादये त्वामहमीशमीडयम्

पितेव पुत्रस्य सखेव सख्युः

प्रियः प्रियायार्हसि देव सोढुम् ।

Therefore, I bow down before Thee and I prostrate my body. I demand grace of Thee, the adorable Lord.

As a father to his son, as a friend to his friend, as one dear to him, who loves, so Lord, Thou should bear with me.

(Translation taken from Aurobindo Ghose)

With the exception of the reference to the three worlds, of only one of which we can recall experience, there is nothing in this simple tribute to the Almighty (assuming His all-pervasiveness as axiomatic) which even the most hard-headed could question.

Aspire for Spiritual Unfoldment

(Sri Swami Sivananda)

[The following message was sent to the people of the Federation of Rhodesia and Nyasaland, through Sri Maganlal Chauhan, of Que Que, a leader of the Divine Life Movement in that country.]

The materialistic craze has had its day. It has been given a fair trial. It is the nature of God, the truly great well-wisher of mankind, not to disturb the faith of the people or their beliefs, however petty. He allows people to try any method they choose to better their lot. Like a loving parent, he stands by watching, ready to give a lending hand to all those that seek it.

There is a tendency for a world-wide spiritual revival today. Numerous people, even scientists and politicians, are turning to spiritual values, for inspiration.

There is a vital difference between the man of the world and the man of God. The former wants everything for himself; the latter gives everything and himself away to all. The former is of materialistic mould. The latter is of divine nature. It

is characteristic of divine nature to give, to love, to share and to serve. That is divine life.

What is the purpose of creation? Why did God create the world? It is in order that each individual may evolve into God-head from the lowest form of life. It is well worth remembering always. Never forget this: you have to evolve into God-head, here and now, in and through the world. This is God's will. This is the nature's law of evolution. This is your foremost duty.

Live in accordance with the nature's law of growth. Live in tune with the divine will—on the path of truth. That is divine life! You need not run away from home. You need not give up your avocation. You need not shun your wife and children. You have to change the angle of vision—from

materialism to spiritual quest. The world is the abode of God. He is not to be found somewhere in the sky. He is in your heart. Try to behold your colleagues in office and family members at home, as manifestations of the Lord.

Constantly remind yourself of the compassion, perfection, purity and love of God; endeavour to grow in these virtues. For, if you wish to realize Godhead, you must become Godlike. You cannot escape from it, for it is your first duty here! Whatever be your present failings, apply yourself with a resolute will to self-culture. Every step you take in the right direction takes you nearer the goal. If you are earnest and sincere, God Himself will help you to reach the goal. Believe me, I am telling the truth.

Chalk out a good daily routine for yourself. Include in it repetition of the divine name, meditation, prayers, study of scriptures, singing of God's glories, and selfless service. The Divine Life Society centres exist in order to help you in collective Sadhana. Gather together and sing devotional songs, study scriptures, pray, meditate and organize selfless service units. Do not wait to be asked: go and give, and let your service reach those in need. This is divine life. It will transform your life, here and now. You should be the upholders of a life based on truth, love and purity.

May God bless you all! May the Divine Life Movement grow deeper and wider in Rhodesia!

A Dialogue Between Guru and Disciple

(Sri Swami Sivananda)

(The eastern horizon is aglow with the illuminating rays of the yet invisible sun. Silhouetted against this background are the foot-hills of the Himalayas, appearing like gigantic Maharshis, absorbed in eternal meditation. The holy Ganga flows by, serenely happy and proud to wash their feet.)

The Ganga, softly murmuring the sacred Pranava, swirls round an ancient rock, on which is seated the venerable saint, Swami Sivananda, in profoundly deep meditation. The golden dawn breaks into bright streamers of the rising sun. The Guru chants Om and opens his eyes, as his faithful disciple, Venkatesananda, approaches him and prostrates with deep reverence.)

Guru: Om Namah Sivaya. Lokassa-masta Sukhino Bhavantu!

Disciple: What is that Sukham, Guru-dev, of which thou speakest?

Guru: The bliss of the 'Self, the end

and the goal of human life, the consummation of all that is good.

Disciple: What is the highest good?

Guru: The highest good is God-realization or Self-realization.

Disciple: Where should one go in search of this?

Guru: To the sages and saints. You are already in their abode. You need not go here and there. Live in your own Kutir and possess the best treasure.

Disciple: Which is the best abode to live in, Gurudev?

Guru: One's own heart—in the spiritual sense. The best abode is 'Ananda-kutir,' on the bank of the Ganga.

Disciple: What is the best treasure you spoke of now?

Guru: Love of God and love of real learning. Erase the memory of everything else from the mind and meditate on God, for which you have come to this world.

Disciple: Which memory is the best, lord?

Guru: The memory of God and His holy name. Constant remembrance of His name is the best Sadhana for the modern man.

Disciple: What type of meditation is the best for us?

Guru: Meditation on the lotus-feet of the Lord. They are the fountain of virtues. They are the portals to the Kingdom of God.

Disciple: What is the highest state of meditation?

Guru: Absorption in Brahman, the Supreme Being, in a state of Kaivalya, when one alone exists without a second. When you reach this state, you will shine as a liberated sage.

Disciple: Who amongst the Muktas, the liberated ones, is reckoned the highest, Gurudev?

Guru: He who is ever absorbed in God or Atman. Glory to God and such noble beings.

Disciple: Who reflects best the glory of God, and who deserves our highest reverence?

Guru: A Sage, a Yogi, a Bhakta, a Saint. You should become a Saint in this very birth. Serve. Love. Give. Purify. Be good. Do good. Worship. Sing. Enquire 'Who am I?' Know the Self, and be free.

Disciple: Which amongst the objects of worship is the best?

Guru: God and His Name.

Disciple: You have commanded me to sing, Gurudev. Which song is the sweetest?

Guru: The song of the glories of the Lord, and the song of Soham which awakens the Cosmic Consciousness in you and leads you to Moksha or the great liberation.

India Could Show the Way

(Sri Swami Sivananda)

[The following message was recorded by the All-India Radio's newsreel representative, Sri Om Rastogi, and is published by courtesy of the AIR.]

'Akashvani' has always guided the people of this holy land. From time immemorial the 'Voice of God,' the 'Voice of the Angels,' the 'Akashvani,' has revealed the Truth to the saints and sages, and prevented the pious people from straying away from Truth.

India has ever been a spiritual land. We have not neglected or ignored the necessity of secular education and material prosperity. But they have had only a secondary importance. The first place was always given to spiritual values.

In India we have honoured the sage more than the ruler. Saintly rulers, time and again, were in charge of the country's administration from the Vedic times. In

their hands the destiny of the people was safe; for they were wedded to truth, righteousness, compassion and purity.

The dark clouds that had eclipsed this radiant sun of Indian culture for hundreds of years, have been dispersed by the self-sacrificing service of Mahatma Gandhi and the great patriots of the land. Once again we have the sunshine of freedom in India. The noble patriots who had fought for freedom have been enthroned as the worthy leaders of the land. Once again the 'Akashvani' has begun to be listened to. Many of our great leaders like President Rajendra Prasad and Vinoba Bhave are guided by it, and they guide the people, along the path of righteousness, of love and of truth.

WHAT IS CULTURE

We have a great need at the present juncture to gain cultural independence. It is not so much freedom from a foreign language or method of administration that we need, as freedom from materialistic craze and wrong notions of culture. Culture is the unfolding of the latent divinity in man. Culture is the unveiling of the immortal Spirit in man. Turn within. Tear the veil of ignorance. It makes you forget your essential nature. In truth, you are the immortal, eternal, infinite, perfect, pure Atma. On account of this veil of ignorance, you imagine that you are a mortal, weak, impure and finite creature.

How to tear this veil? Through selfless service, by identifying yourself with all, by loving all and by constantly reminding yourself of your essential spiritual nature.

These wholesome truths should be taught to the children of Bharatavarsha. The spiritual seed must be sown in the young. Only then will the plant grow into a big tree, affording shelter to the entire humanity.

EDUCATION OF THE YOUTH

The whole world could look to India for spiritual guidance. The world is tired

of atomic and hydrogen bombs. Mankind asks India for a solution to the problems that are facing humanity. The India of tomorrow is being made in the schools and colleges. We should direct our attention to these young ones who will be the leaders of the country tomorrow.

The youth must be properly educated. They must learn to love discipline. They must be moulded into good citizens, saintly servants of humanity. That was the end and aim of our ancient Gurukulas. In fact, even the mothers of ancient India endeavoured to impart spiritual instructions to their children, in the cradle. They had their own highly elevating cradle-songs. They were great psychologists: they knew that the impressions they were creating in the children would go a long way in moulding their life and thought, later in life. Truth, love, purity, righteousness, selflessness, humility, honesty—these were the virtues that were effectively instilled into the youth at the Gurukula, side by side with secular education.

That is the need of the hour.

May we revert to our ancient spiritual culture! May India regain her cultural independence! May God bless you all! May the 'Akashvani' reverberate throughout this holy land and the whole world!

CONCENTRATION AND MEDITATION

This is one of the most outstanding works of Sri Swami Sivananda (revised and enlarged second edition) on a very fascinating subject, the detailed analysis of, and the practical instructions on, which are sure to be very helpful to all spiritual aspirants. (Rs. 10 per copy, postage extra)

SARVA GITA SARA

Here is given the essence of the teachings of various "Gitas" which are to be found in the Hindu scriptures, and which basically deal on the spiritual aspiration of life. (Text and translation; Rs. 5 per copy)

Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

Gravity and Prayer

(Sri K.O. Schmidt, Germany)

Gravity is the force influencing terrestrial bodies to move towards each other, corresponding to the gravitation of one another. This force is measurable by the acceleration of falling bodies. In 1686, Newton discovered this law governing all matter, not only on earth but in the whole universe.

This cosmic gravitation, according to which all bodies in the space attract one another with a force proportional to the distance between them, is observable in the orbits of our earth and of the other planets around the sun, as in the tides of the oceans, caused by the gravitation of the moon.

The great physician and Nobel-prize-winner Dr. Alexis Carrel was the first man who compared the process and effect of prayer with that of gravity. "Prayer," he says: "is the strongest power unchained by man, for it is just as actual and active as gravity. I often experienced that men and women were raised from depression, illness and sickness, because prayer filled them with power and health."

For what reason is the power of prayer transmuted in another form of energy, i.e., vital energy or health? This 'transmutation' of the gravity of prayer into psychosomatic energy or vitality can be physically assessed, at least approximately.

TRANSMUTATION OF PRAYER

According to the law of gravity, the attraction between two masses grows in proportion to the reduction of distance. Prayer is a mutual influence of two gravitational fields: the comparatively little biomagnetic field of man and the practically infinite gravitational field of God.

In general, the distance between these two fields is very great, because man

mostly tends to turn to the material world. But prayer, being an inner turning to the source of all power, causes an approximation of the two gravitational fields, whereby the smaller field, that of man, is influenced, determined and transmuted by the greater field, proportional to the square of the reciprocal approximation.

This explains the participation of the human biomagnetic field in the powerful energies of the divine gravitational field, and it renders the suddenness of mental healing, psychosomatic transmutation and regeneration intelligible to our mind. This comparison can make even a materialist comprehend the effects of prayer, and the wonderful changing and healing powers of Lourdes and other places of pilgrimage. To turn to the spirit of God within in prayer simply means to approximate ourselves to the cosmic gravitational field of the Divine and to participate in its healing and renewing energies.

We make use of the electric current, to fill a room with light and warmth. In the same way we make use of prayer to fill the 'interior room' of our soul in the body with the light and power of God. Prayer is a remedy to expand our own magnetic field by and into the divine gravitational field and to transmute, as our individual mind contacts the Divine Mind, a part of the Divine Energy into other forms of energy, i.e., vitality, health and well-being.

SPIRITUAL ATTUNEMENT

Now we understand, why a prayer, ardently spoken in the inner proximity of God, must come true, simply in consequence of the approximation and assimilation of our human magnetic field with the greater gravitational field of God.

At the same time we realize why the illumined saints of all religions, races and times, give us the advice not to pray only now and then but to live in such a manner that our whole being and life becomes a permanent prayer or meditation: an enlivening affirmation of the inner nearness of God, of our oneness with the eternal Source of all power and health, peace and plenty, —a joyous life in the gravitational field of the infinite spirit of the Good.

We know from experience that the persistent concentration of our thoughts sets all cells of our body in motion to the goal faithfully cherished, and our soul tends toward the realization of the affirmed idea. If the conscious conviction of the nearness of the power of God is added to this affirmation, this causes a chain-reac-

tion of always greater transformations ending with a radical trans-substantiation of soul and body, generally called miraculous and supernatural, though being quite natural.

All experiences in mental healing demonstrate that the power of thought, and, still more, the mighty force of prayer, induce similar effects and results in the realm of life as the unchained atomic energies in the realm of matter. If set in motion to a certain aim, a thought affirmed in faithful prayer will push back the greatest difficulties and adverse circumstances and bring about the faithfully cherished state.

Follow the laws manifesting in prayer, and you will grow strong in every positive way, as your thoughts and prayers are proved true.

The Duty of the Philosophers

(Sri Swami Sivananda)

Religion is not detrimental to philosophy as some thinkers are likely to hold. Religion is another name for philosophy that is conscious of its structure and aims and puts into practice in daily life its postulations.

The philosophers have to speak in the accent and language of their times. The modern world needs a reorientation in the metaphysical outlook to direct the course of the attempts at world unity. Religion and philosophy should take careful account of contemporary situations in any endeavour to achieve their goal.

The philosophers should consider over the extent to which they can try to make the principles of the higher and nobler life enter the minds of those who hold the reins in the social, economic and political

spheres, and thus influence public life.

The ethical message of a religion of action, grounded in the recognition of a unitary spiritual ideal, should be widely and effectively disseminated. True philosophy has to guide national policies in order that they may serve the common good.

Science cannot dispense with spiritual values. The social and technological bias of man should give way to the feeling of a necessity of inculcating spiritual ideals in life.

Religious bigotry and fanaticism have to be abandoned if man is to live as a man and not wallow in his lower nature in the name of religion.

Life is Yoga. It is a movement of the part towards the realization of the whole.

The Yogic Ideal of Life

(Sri Swami Sivananda)

Reduce your wants to the bearest minimum.

Adapt yourself to circumstances.

Never be inordinately attached to anything or anybody.

Share what you have with others.

Be ever ready to serve. Lose no opportunity.

Serve with Atma Bhava (feeling that you are serving but your own self).

Speak measured and kind words.

Have a burning thirst for God-realization.

Renounce all your cravings and desires, and surrender yourself unto God.

Spiritual path is like the razor's edge.

A competent Guru is absolutely necessary.

Have great patience and perseverance.

Never leave the Abhyasa (spiritual practice) even for a day.

God and Guru will guide you. You yourself will have to tread the path.

Life is short. Time of death is uncertain. Apply yourself seriously to Yogic Sadhana.

Maintain daily spiritual diary and record correctly your progress and failures. Stick to resolves.

Do not complain that there is no time for Sadhana (spiritual endeavour).

Reduce sleep and talk. Stick to meditation in Brahmamuhurta (from 4 a.m. to 6 a.m.). Stick to prayer.

ASPIRE FERVENTLY

Let the thoughts of God and His laws keep away the thoughts of the world.

Forget the feeling that you are so and so, a male or a female, by vigorous Brahmachintana (thinking of the Absolute).

Never postpone a thing for tomorrow, if it is possible for you to do it today.

Do not boast or make a show of your abilities. Be simple and humble.

Be cheerful always. Give up worries.

Be indifferent to things that do not concern you.

Fly away from bad company and vain discussion.

Be alone for a few hours daily.

Give up greediness, jealousy and hoarding.

Control your emotions by Viveka (discrimination) and Vairagya (dispassion).

Maintain equilibrium of mind always.

Think twice before you speak and thrice before you act. Give up backbiting, criticizing and fault-finding. Beware of reaction.

PRACTISE DILIGENTLY

Find out your own faults and weaknesses. See only good in others.

Forgive and forget the harm done by others. Do good to others who hate you.

Shun lust, anger, egoism, infatuation and greed.

Expect nothing from others. Have a set of maxims always with you to induce Vairagya (dispassion).

Treat sensual enjoyment as poison. They cannot give you real satisfaction.

Preserve your vital energy carefully. Revere woman as Mother Divine. Root out the sex-idea.

See God in every face, in everything.

PRAY DEVOTEDLY

Take to Sankirtan (devotional singing), Satsanga (good company), Japa and prayer, when the mind is overpowered by lower instincts.

Face obstacles coolly and boldly.

Do not mind opposition when you are on the path of Truth. Yield not to flattery.

Respect all living creatures, even the unworthy. Serve them. God dwells in all.

Take care of your health.. Do not neglect daily round of simple Asanas and Pranayamas.

Be active and humble always.

Cultivate your heart by giving. Be generous, charitable. Give more than the receiver's expectation.

Desires multiply misery. Develop contentment. Control the senses one by one.

MEDITATE REGULARLY

Cultivate the Brahmakara-vritti (thought of the Absolute) by regular meditation.

Have a check over your thoughts. Keep them pure and sublime.

Do not lose temper when anybody in-

sults, taunts or rebukes you. It is a mere sound of words.

Rest your mind in God and live for the practice of Truth.

Be up and doing in the path of divine life.

Have definite aims in your life and persevere diligently.

Observe silence daily for two hours.

Be moderate in everything. Extremes are always dangerous.

Everyday have self-analysis and introspection. Know the extent of your growth.

Conserve your energy and concentrate on your spiritual ideals. Think little of mundane objects, and think more of God. You must realize God in this very birth itself.

My Rishikesh Holiday

(Kumari D.K. Pradhan, B.Sc., Gangtok)

I am a teacher, and teach in the same school where I was educated. So, the school is like a home for me, where I find everything very close and dear. I consider it the most ideal temple, in which I have the opportunity to worship living gods with love and devotion. My earnest daily endeavour is to guide my students in the right path.

Mrs. Saraswati, a science teacher from Madras, was my colleague. One day, when I went to visit her, I saw there Swami Sivanandaji's photograph. I was very much attracted by Swamiji's holy image, and could hardly take my eyes off his face all the while I was sitting in my colleague's room. Before this I knew nothing about Swamiji or about his Ashram.

When my winter holidays were approaching, a sudden inspiration made up my mind to go to Rishikesh. I had never be-

fore gone to an Ashram and, therefore, had no idea as to what one was like. However, something impelled me to visit Sivanandashram, and I am glad that I did so, for there I have learnt much.

I found the Ashram to be a great centre of learning, and the place most interesting. Those who seek, can find many things to learn here. I feel it is a great blessing to be one of those privileged to have gone there, and I envy all those who stay there, with Swamiji. The atmosphere and the surroundings of the Ashram are charged with peace and holiness. The foothills of the Himalayas and the sacred Ganga greatly add to these, and one cannot help feeling the holiness that especially envelops Swamiji himself.

Although the young, modern generation have many facilities for their physical and mental development, unfortunately there is a lack of spiritual basis in our edu-

cational system. So the results are not altogether satisfactory and the teacher's job is steadily becoming more and more difficult with the many "extra" problems that have to be faced and that flourish in the absence of a spiritual background.

In this Ashram I had the opportunity to learn a few Asanas and Pranayamas, Kirtans, Bhajans and spiritual values, and I feel that I could help my young students by teaching them these wonderful things for their good. I am sure that these can serve as benefic measures to help guide them along the right path.

I found that this Ashram was not only a place for learning but also a meeting centre of the East and the West. I admire those who have come from far-off countries to study in the Ashram. To me,

the most remarkable thing about these people, coming from the western world, is their ability to adapt themselves to the simple and quite a different pattern of life here.

Everyone at the Ashram has been so good and nice to me, and I look forward to returning and learning much more than I had time for now. I also thank, most of all, Swami Sivanandaji for his warm hospitality, and especially for the wonderful books he has given me. These books are not only meant for me, for I will pass them on to others, so that they, too, might learn and benefit from them. I have brought with me to Gangtok, in Sikkim, so many beautiful teachings and pleasant memories. These I shall pass on to my own brothers and sisters, and my students, and also to all those who might be interested.

Need for the Yoga of Synthesis

(Sri Swami Sivananda)

[The following message was sent to the people of Hong Kong, through Mrs. Lown, of South Africa.]

Hidden in the hearts of all beings glows the highest Truth. It is, of course, veiled and suffocated by the vanities of the world. But, remember—and this is true for all times to come in all places—Truth alone triumphs, not falsehood. Truth can never be eliminated. Freedom can never be stifled. Repression cannot last long.

Even through the vanities of the world, it is Truth that shines! Therefore, it is that in spite of great material progress, in the very midst of wealth and luxury, man suffers from an inner void and feels restless—the supreme Truth thus shines through and reveals the inadequacy of the objective universe.

The recognition of the Truth bestows wisdom, and therefore peace, upon the

seeker. The realization of the Truth liberates him from this cycle of miseries. This is the goal. This is the declaration of the sages and seers of all times.

The sages of yore insisted that the attainment of this goal was the highest purpose of human birth. Life is to be so lived that every thought, every word and every act leads you nearer and nearer this goal. For, Yoga is a life well led, righteously led, with efficiency in action, with a wise and dispassionate outlook, with a spirit of detachment and dedication to spiritual values.

On this sure and firm foundation, the seeker builds a life of selfless service, cosmic love and charity—a daily routine of contemplation of the Divine and self-culture.

Having full regard to the need of the times, I advocate the Yoga of synthesis which includes the vital elements of the various paths to God-realization. This integral Yoga or the Yoga of synthesis harmoniously develops all the aspects of the personality of man. His 'head heart and hands' are not developed one at the expense of the other; there is an integral self-culture. All-round progress is the aim, not a lop-sided development. This integral Yoga enables man to march rapidly towards the goal.

Cosmic love, expressed through untiring, dynamic, selfless service, expands the heart of man, widens his vision. Added to this, constant remembrance of the Lord, who is immanent in all creation, who is all-pervading, unveils the Truth in his heart. He purifies his lower nature through cultivation of virtues, and disciplines himself through the practice of Yama and Niyama. He finds enlightenment through diligent enquiry and reflection. He lives his life well, performing his duties in the best possible way (*Yogah karmasu kausalam*), as a practical worship of the Lord.

World Peace is in Universal Brotherhood

(Sri Swami Sivananda)

[The following message was sent to the people of Japan, through Mrs Lown, of South Africa.]

The oneness of the immortal Spirit throbs in the heart of all. Humanity is one family, the Lord's family. The Lord Himself dwells in all. Yet, such is the purposeful intelligence that governs this universe, that on the basis of this unity, a charming multiplicity is painted, and there is no dull uniformity in life. Different members of the Lord's universal household are endowed with diverse talents and different characteristics. If there is want in one place, there is prosperity in another. If one community is rich in material bounties, another has a rich heritage of spiritual culture. But man forgets that all humanity belongs to God's family, brothers and sisters, equal in the eyes of the common Parent.

This brotherhood can be experienced and properly applied to the advantage of all, if only people will give up rivalry, hatred, ill-will and suspicion. Each nation should co-operate with one another, in the promotion of common welfare. In a spirit of mutual understanding, love and brotherhood, all the nations of the world should come together in order that

dual talents and genius can be utilized for the good of all.

You, the people of Japan, are industrious, hard-working, optimistic, self-sacrificing and lovers of beauty and refinement. All these are divine virtues: that is why you have rebuilt the nation so fast after the world war and today shine as one of the most progressive nations. You have rightly understood the evils of war. Therefore, you are in the front ranks of those who think of peace, speak of peace and work for peace.

Hiroshima and Nagasaki have become the symbols of the horrors of war and the tragic consequences that the warlike nature of man could bring about. Spiritual regeneration of humanity is the urgent need of the hour. Only when guided by an enlightened intellect and an unselfish heart can the achievements of man in the spheres of politics, science and economics prove to be fruitful. In this campaign for the spiritual regeneration of mankind, may you lead the way.

May God bless you all!

Vivekachudamani

(Sri Swami Narayananda)

[Continued from the March issue]

इति गुरुवचनाच्छ्रुतिप्रमाणा-

त्परमवगम्य सतत्त्वमात्मयुक्त्या ।

प्रशमितकरणः समाहितात्मा

कचिदचलाकृतिरात्मनिष्ठितोऽभूत् ॥४७६॥

479. Thus, by listening to the advice of the preceptor, and the authority of the scriptures, knowing the supreme Truth by his own intelligent reasoning, with the senses under perfect control, with one-pointedness of mind, the disciple was steady in (the realization of) the immovable Self within.

Commentary: By practising the teachings of the preceptor, or, in other words, through diligent Sadhana, the disciple has now attained the state of superconsciousness. The Guru's role is to chalk out the path of the aspirant and guide him thereon. The scriptures are common teachers, intended to guide the people at large. But the seeker has to traverse his way by himself, through steady self-effort.

किञ्चित्कालं समाधाय परे ब्रह्मणि मानसम् ।

उत्थाय परमानन्दादिदं वचनमब्रवीत् ॥४८०॥

480. Having spent some time in concentrating the mind on the supreme Brahman, the disciple got up and (here is an) account of the supreme bliss thus spoken of.

Commentary: The disciple meditated well on the truths indicative of the nature of Brahman. Thereupon he entered the deep Nirvikalpa Samadhi. Having remained there for a considerable time, he once again descended to the common level of consciousness. He remembered the bliss experienced in Samadhi, and spoke the following words.

बुद्धिर्विन्ष्टा गलिता प्रवृत्ति-

ब्रह्मात्मनोरेकतयाऽधिगत्या ।

इदं न जानेऽप्यनिदं न जाने

किं वा कियद्वा सुखसस्त्यपारम् ॥४८१॥

481. The intellect has died, all activities are melted by the unity of Brahman and Atman (individual soul). I know neither this nor 'not-this,' neither what nor how much; there is only (the condition of) boundless bliss.

Commentary: Duality has melted away. There is only oneness everywhere. The individual soul has merged into the supreme Soul, just as the reflection of the sun becomes one with the sun when the water in the earthen pot dries up. There is no distinction of high or low, or good or bad. There is no difference in experience. Everywhere there is only the awareness of boundless bliss. Such is the state of Samadhi.

वाचा वक्तुं शक्यमेव मनसा मन्तुं न वा शक्यते

स्वानन्दामृतपूरपूरितपरब्रह्माम्बुधेर्वैभवम् ।

अम्भोराशिविशीर्णवार्षिकशिलाभावं भजन्मे मनो

यस्यांशांशलवे विलीनमधुनाऽऽनन्दात्मना निवृत्तम्

॥४८२॥

482. My mind has, like unto a hail-storm in the rainy season, in the vast ocean of bliss attained to the state of oneness with it. How can speech express or the mind think of the supreme grandeur of that state? It is impossible. My mind has dissolved in that vast ocean of infinite bliss.

Commentary: A finite instrument cannot describe that which is infinite.

Hence the bliss experienced in the Nirvikalpa Samadhi can only be indicated. The individual mind of the aspirant has not merged in the cosmic mind, and hence the

pairs of the opposites have disappeared. The salt-doll has become one with the ocean. 'Avyaktam,' as the word indicates, is indescribable.

God Bless the New State of Gujarat

(Sri Swami Sivananda)

[A message sent to the Ahmedabad Branch of the Divine Life Society]

On this historic occasion of the inauguration of the new State of Gujarat, my prayers are with the people of that region, for their progress and welfare, cultural consolidation and resuscitation of their glory that had so well blossomed under the Yadavas, the Chalukyas and the Paramaras. May the people of Gujarat foster the spirit of unity and brotherhood with the rest of the people of India and the world at large. And may also the new State of Maharashtra inculcate in the people the spirit of national unity and all the noble qualities that help to constitute a great nation.

As in the past, where so many strains of religion and culture had commingled with each other from times long gone by—where the outposts of the Mohenjodaro-Harappan civilization had flourished, where Sahasrarjuna and Parasurama had left their indelible marks, where Ashoka's missionaries and frontier governors preached the great Buddha's gospel of compassion and tolerance, where the Chalukyas, the Pratiharas and the Paramaras built up prosperous kingdoms which were renowned for their fostering of Hindu culture—Gujarat has indeed been a garden of Bharatiya Samskriti.

When once again the State of Gujarat has come into being, under the impetus of popular will, it should be clearly understood that, in this age of interdependence—perhaps much more than before—there can be no progress through isolation and

factionalism, and that one's loyalty to the region should always be subservient to the greater loyalty to the country and God.

In the past, the people had lost their freedom because, in spite of their common cultural allegiance, their regional loyalty and narrow, selfish interests generally got the better of their judgment of the good of the country at large, and while they dissipated their energies in inter-state rivalry and conflict, when an outlying sister-state fought the onslaughts of a foreign invasion, they thought that they could be safe in their perverted grandeur of isolation, and thus, refusing to offer a united front of resistance, themselves lost their freedom subsequently.

Idealism can fructify only on the bed-rock of realism. Spiritual culture can survive and flourish in a healthy condition only when the temporal base is not blighted by poverty, disease and ignorance. Unfortunately, in this materialistic world, moral strength has got to be supported by physical strength in the case of a nation, and one who depends on pet theories of moral strength and educates one's people to expect other nations to share their moral principles, while not giving a commensurate importance to physical strength, indeed lives in a fool's paradise and actually does more harm than good.

Knowledge is eternal. Progress is perennial. The moment one becomes smug with the idea that there is nothing more

to learn and that one possesses the highest knowledge and the loftiest culture, the rot of degeneracy sets in. By merely claiming a great heritage one does not become great. A nation's culture must find an expression in the life of the people. It is of no purpose if it lives within the pages of ancient tomes. It is of no purpose if it does not make the people honest, strong, resolute, industrious and prosperous within reasonable limits. The culture of a nation is academic if it does not make the people happy and contented, devoted to truth and equity, or practically spiritual.

The people will lose their freedom, as they have in the past, if they become blind to the realities of life, refuse to question and stand up to face religious bigotry and impractical idealism, parochialism and subservience to Godless creeds. In the past, while upholding great spiritual values, the people had divided themselves into so many compartments and never bothered to learn from the experience of the other countries. While upholding the unity of life, the immanence of the one spirit in all, they did not restrain themselves from ill-treating their own people. While glorying in their spiritual strength, they had neglected to infuse the spirit of national unity in the people and make their country militarily strong, and thus lost their freedom. It is for the people now to ensure that they do not repeat their mistakes again.

Spirituality must be a living experience in life. You can never impose spirituality upon the people. It cannot grow

in a hungry stomach and cannot sustain, in a healthy condition, in a state of poverty. It must be cultivated in the heart of man, springing from the hunger of his soul. The people must be inspired to inculcate spiritual values in their thoughts and actions. They must have the basic amenities, common in a welfare state. But material prosperity alone cannot enrich life. It cannot bestow contentment, happiness and peace of mind. They must be sought in spiritual life. As recently Acharya Vinoba Bhave has said, the age of just being traditionally religious is past, and this is an age when basic spirituality should be man's foremost religion. The age of regional loyalty is past. The solution to the problems of the day lies in universal brotherhood and united loyalty to the common parentage of God.

Gujarat has given to this country many of her glorious sons who have shaped the destinies of the people at large. India is proud of Maharshi Dayananda, Mahatma Gandhi and that great realist, whom the nation sorely misses today, Sardar Patel. India needs more Dayanandas, more Mahatma Gandhis, more Sardar Patels, and more Narsi Mehtas. May the people of Gujarat imbibe their basic idealism and shine as practical exemplars of their teachings. May the members of the Divine Life Society, which has many Branches in Gujarat, live up to the ideal of the divine life of truth, love and purity, and carry on the mission of our Rishis and saintly leaders. May God bless the new States of Gujarat and Maharashtra.

LATEST SIVANANDA PUBLICATIONS

Radiant Health through Yoga, by Swami Sivananda, has been translated by Swami Amarananda into Tamil, and published by the Yoga-Vedanta Forest Academy. (Re. 1)

Ten Upanishads, by Swami Sivananda, has been translated and published into Telugu by Srimati Varalakshmi Rao. (Rs. 2.50)

Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

Essence of 'Brahma Sutras'

(Sri K.S. Ramaswami Sastri)

[Continued from the March issue]

The thirteenth Adhikarana of the fourth Pada of the third Adhyaya of the *Brahma Sutras*, *Swamyadhikaranam*, consists of Sutras 44 to 46. The Ritwik (priest) should make the Anga-upasana but the fruit goes to the Yajamana (sacrificer).

The fourteenth Adhikarana, *Sahakaryantaravidyadhikaranam*, consists of Sutras 47 to 49, and discusses the Sruti: *Tasmad-brahmanah pandityam nirvidya balyena tishthased, balyam pandityam cha nirvidya muniramaunam cha maunam cha nirvidyaatha brahmanah*.

Sankara says that Mowna, i.e., Nididhyasana or meditation on the Atman is necessary for the attainment of Self-knowledge. A Muni does not always mean a Sannyasi, i.e., *Valmikir-muni-pungavah*. But Sannyasa is the Ashrama where knowledge is all-essential (*Jnanapradhanattva-duttamashramasya*, says Sankara). Other Ashramas also can lead to knowledge. Ramanuja says: *Brahmasamstha-shabdah sarvashrama-sadharanah*.

The fifteenth Adhikarana, *Anavishkaradhikaranam*, consists of Sutra 50. In the above Sruti saying, purity of mind, innocence and freedom from guile and ostentation are indicated, and not youth.

The sixteenth Adhikarana, *Adhikadhikaranam*, consists of Sutra 51, and shows that Vidya can be attained even in this birth. Vamadeva, owing to Sadhana in prior births, attained it even when he was in his mother's womb.

The seventeenth Adhikarana, *Muktiphalaniyamadhikaranam*, consists of Sutra 52, and shows that liberation is identical when it comes as a result of knowledge.

CHAPTER FOUR

This Adhyaya deals with the Phala, i.e., the supreme bliss of the attainment of Brahman. A few other topics also are considered in it.

The first Adhikarana of the fourth Adhyaya, *Avritttyadhikaranam*, consists of Sutras one and

two, and shows that repeated meditation is required for the fruition of meditation. The *Brihadaranyaka Upanishad* says: *Atma va are drashtavyah shrotavyo mantavyo nididhyasitavyah*.

The second Adhikarana, *Atmatvopasanaadhikaranam*, consists of Sutra three. The plain meaning is that we must regard God as our Soul. This favours the Advaita view. But Ramanuja says that God is the Soul of our soul. *Ya atmani tishthan*, says the *Brihadaranyaka Upanishad*.

The third Adhikarana, *Pratikadhikaranam*, consists of Sutra four, and shows that a symbol or an image is different from the worshipper.

The fourth Adhikarana, *Brahmadrishtyadhikaranam*, consists of Sutra five, and shows that we must regard the sun, etc., as Brahman, for Brahman is above all. We must regard the lower as the higher, and not the higher as the lower.

The fifth Adhikarana, *Adityadimatyadhikaranam*, consists of Sutra six, and shows that Udgita, which is a Karmanga, must be regarded as the sun.

The sixth Adhikarana, *Asinadhikaranam*, consists of Sutras seven to 10, and shows that to practise meditation we must sit and meditate.

The seventh Adhikarana, *Ekagrataadhikaranam*, consists of Sutra 11, and says that there are no specific rules as to the time and the place of meditation. Whenever and wherever the mind attains concentration, we must meditate.

The eighth Adhikarana, *Aprayanaadhikaranam*, consists of Sutra 12, and shows that the Upasana should be continued till death.

The ninth Adhikarana, *Tadadhyagamadhikaranam*, consists of Sutra 13. Till now, Sutras one to 12 dealt with the topics connected with the third Adhyaya. The fourth actually begins with Sutra 13. This Sutra shows that when Brahman Vidya is attained, the future sins are not possible for a knower of Brahman, and his past sins are

destroyed. The *Chhandogya Upanishad* says: *Yatha pushkarapalasha apo na slishyante evamevam vidi papam karma na slishyate.*

The tenth Adhikarana, *Itarasamshleshadhikaranam*, consists of Sutra 14, and says that past Punya (meritorious deed) is also destroyed and future Punya does not adhere to the knower of Brahman.

The eleventh Adhikarana, *Anarabdhadhikaranam*, consists of Sutra 15, and says that the Punya and Papa (sin) in the previous births, the fruition of which has not begun, are destroyed when knowledge is attained.

The twelfth Adhikarana, *Agnihotradyadhikaranam*, consists of Sutras 16 and 17, and shows

that Agnihotra, being a Nitya Karma, will lead to Jnana.

The thirteenth Adhikarana, *Vidyajnanasadhanadhikaranam*, consists of Sutra 18, and shows that though Agnihotra will lead to Jnana, Agnihotra, informed by Vidya (Upasana), will have more potency. The *Chhandogya Upanishad* says: *Yadeva vidyaya karoti shradhayopanishada tadeva viryavattiararam bhavati.*

The fourteenth Adhikarana, *Itarakshapanadhikaranam*, consists of Sutra 19, and says that Prarabdha Karmas, i.e., Karmas which have begun to bear fruit already in this birth, should be worked out by reaping them.

(To be continued)

Ashram News and Notes

SWAMI VISHNUDEVANANDA'S VISIT

The Ashram gave a cordial welcome to Sri Swami Vishnudevananda, who visited this place after an absence of three years, and also to Dr. Ian Kent, M.D., a distinguished neurologist of Montreal, who, incidentally, is the president of the Sivananda Yoga-Vedanta Centre there. As many of the readers are already aware, Swami Vishnudevananda started on a world tour in March 1957, with the object of spreading the message of Yoga and Vedanta, as interpreted through Gurudev Swami Sivananda, and traveling through Ceylon, Malaya, Indonesia, Hong Kong, Australia and Fiji Islands, reached San Francisco towards the end of the same year. Since more than two years he has actively engaged himself in conducting classes on Yoga exercises and giving discourses on Hindu philosophy in numerous places in the USA and Canada.

In a message to the people of the New World, Gurudev Swami Sivananda expressed his appreciation of the good work done by his eminent disciple, Swami Vishnudevananda, and said: "I wish him all success and continued progress of the divine mission that he has been so ably fostering there. He has founded Yoga-Vedanta Centres in Montreal, Ottawa, New York, Minnea-

polis, and San Francisco. All these centres are doing very good work in a selfless, modest and competent manner. There is a great need for such work in America."

Commending the support given to these Yoga-Vedanta Centres by the interested local citizens, Gurudev Swami Sivananda said: "I would particularly like to express my appreciation of the interest evinced by the people of Montreal in the activities of the Yoga-Vedanta headquarters there, and offer my thanks to President Ian Kent for his enthusiastic and valuable support and guidance in this noble work. I would also like to express my thanks and appreciation to Miss Sylvia Heck and Miss Marianne Sollinger and other workers at the Montreal headquarters for their selfless interest and consistent help in the activities there, as also for the very good work done in the other centres, particularly through the efforts of Mrs. Elsie Berne, Mr. Farrington, Mr. Thomas, and Mr. and Mrs. Kurt in New York; Mr. and Mrs. Alton N. Tekse, in Minneapolis; Miss Alda LaMachia, in San Francisco; and Mrs. Eve Galitzine and Mrs. Melody Massey, in Ottawa."

The members of Sivanandashram presented an Address of Felicitation to Swami Vishnudeva-

nanda and Dr. Ian Kent before their departure for Canada on May 2.

CANADIAN MEDICAL MISSION

It is proposed by the Yoga-Vedanta Centre in Montreal to send here a Canadian unit of the Sivananda Medical Mission under Dr. McPherson, a distinguished medical graduate of the McGill University and an important member of the staff of the Royal Victoria Hospital in Montreal, who is expected to arrive at the Ashram within three months from now with necessary diagnostic and therapeutical equipments to set up his base camp at Sivanandanagar. Dr. McPherson will be accompanied by a trained nurse, and will visit the rural areas in the Kumaon districts, from time to time, during his one year's stay here.

THE PUNJAB GOVERNOR'S VISIT

The Governor of Punjab, Sri N.V. Gadgil, and Mrs. Anusuya Gadgil visited the Ashram on the morning of April 12, when a special Satsanga was arranged, its main features being a music performance on the *veena* by Swami Vidyananda and party, a discourse on practical Vedanta by Swami Krishnananda, and Sankirtan and Bhajan. In his concluding Kirtan, Gurudev Swami Sivananda said that an ideal life consisted in the cultivation of virtues, service of humanity and aspiration for Self-realization. Real culture was rooted in self-culture or the purification of the lower nature and building of a noble character, he said.

SRI AYYANGAR ENUNCIATES HINDUISM

Speaking at a meeting held in connection with the celebration of the silver jubilee of the Divine Life Society at Sivanandanagar, Sri Ananthasayanam Ayyangar, Speaker of the Lok Sabha, said that the under-development of a country in the material sense did not actually reveal the status of its growth, which may really be well developed in its spiritual culture, in the qualities of the heart of its people, though not it did not possess the most modern weapons of mass destruction.

The meeting was presided over by Sri Swami Sivananda, founder-president of the Society, and

addressed by Dr. B. Gopala Reddy, Union Minister of Revenue and Civil Expenditure, and Swami Sukdevananda, founder of the "Parmarth Niketan," among others.

Enunciating the spirit of Hinduism, Sri Ayyangar said that it was unique in its two main contributions to the religious thought of the world, as apart from other religions. Hinduism upheld, not only the supremacy and the oneness of God, but His immanence in all, so that everyone was essentially divine in origin and inter-related with one another as such.

It provided an answer to the differences in creation through its theory of Karma. The individual soul was not created by God but was a spark which emanated from Him and got itself involved in the Samsara, while being gifted with an intellect to choose between right and wrong. Man has his own volition and is, therefore, the master of his future. There was no eternal damnation for him. Everyone has an opportunity for salvation, even the worst sinner, if only one would strive for it.

Hinduism did not have any dogma about exclusive belief in particular prophets. It gave the widest freedom to everybody about the individual concept of the Divinity.

While commending the world-wide activities of the Divine Life Society in the field of the propagation of spiritual culture, Dr. B. Gopala Reddy said that Swami Sivananda was in the direct line of succession of the Rishis of our country who have left a treasure-trove of religious values. Humanity needed to follow the teachings of saintly men like Swamiji. Their lives were a constant reminder of our duty towards one another, towards ourselves. We have to shed the animal in us and become truly human, and only then could we elevate ourselves to spiritual consciousness, said Dr. Reddy.

While explaining the main characteristics of a true Hindu, Swami Sukdevananda said that in a world which was filled with so much animosity, one's primary duty was to bear no malice to another and concern oneself with the welfare of others as much as one's own. The Divine Life

Society was striving to spread this ideal throughout the world, he remarked.

Swami Sivananda, who was the last speaker, said that selfless service was the highest Yoga insofar as it put stress on practical spirituality. Service done in the right spirit would purify the heart and develop the qualities of generosity and love, adaptability and tolerance. It was not enough to read a little of *Brahmasutras*. Practical spirituality was the need of the hour, said Swamiji.

The General Secretary of the Divine Life Society, Swami Krishnananda, also addressed the meeting on the essential factors of spiritual culture.

DISCOURSES, MUSIC PERFORMANCES

Among the others who were specially invited to give discourses at the Ashram's Satsanga in the month of April, were: Dr. Ian Kent, M.D., who spoke on the texture of human personality as revealed through the colour of the iris; Swami Vishnudevananda, who gave his impressions of "life in America" and stressed the need of the dissemination of the knowledge of Yoga in the western countries; and Dr. Chou Hsiang-Kuang, Ph.D., Professor of Chinese Studies in the Allahabad University, who gave a brief introduction to Dhyana (Zen) Buddhism.

A *harikatha kalakshepa* was done by Sri Sambasiva Iyer, of Mannargudi, on April 14, on

SWAMI CHIDANANDA IN CANADA

Sri Swami Chidananda, the senior representative of Gurudev Swami Sivananda in America, arrived in Montreal, Canada, on April 13, from San Francisco, Calif., after a brief visit to Portland, Ore., to guide the activities of the Sivananda Yoga-Vedanta Centre at 2029 Stanley Street, in the absence of Swami Vishnudevananda who reached Sivanandashram on April 21. Swami Chidananda gave a number of lectures on the different aspects of Yoga and Hindu culture at various places in

the life and teachings of Saint Tyagaraja.

Among those who gave special music performance were: Srimati Vijaya Gnanaskandan, of the Trivandram station of the All-India Radio, and Srimati Lalita Nagarajan, of Dehra Dun, who rendered some devotional songs in the *karnatik* style, and Sri V.N. Kinikar, of Bombay, who gave vocal recitals in the *hindustani* style.

UPANAYANA

The *upanayana* or the "sacred-thread" ceremony of Sri Ashok, son of Dr. K.L. Rao, member of the Central Water and Power Commission, was performed at Sivanandashram on April 18, and consecrated by the blessings of Gurudev Swami Sivananda.

VISITORS

The following were among those who visited the Ashram during the period under review: Sri Shamsheer Singh, Inspector-General of Police, Punjab, and Mrs. Singh; Dr. K. Achamamba, M.P., Vijayawada; Dr. K.L. Rao and Mrs. Varalakshmi Rao, New Delhi; and Brig. Jayal (retd.), Lucknow.

Among the new visiting Sadhaks who stayed at the Ashram in the month of April were: Sri A.B. Peermahomed, of Bombay; Dr. Ian Kent, of Montreal; Sri S. Easwara Aiyer, of Nedumangad; and Sri A.R.V. Raman, of Madras.

the city, which were arranged by the Yoga-Vedanta Centre. He was expected to leave Montreal by the middle of this month, on Swami Vishnudevananda's return, and proceed to Vancouver, B.C., where he has been invited to stay at the Sivanandashram, 6591 Marlborough Avenue, South Burnaby. This Ashram was founded and is being conducted by Swami Radha (Mrs. Sylvia Hellmann).

SIVANANDA STUDY CIRCLE IN BANARAS HINDU UNIVERSITY

As per the Notice issued by the Registrar of the Banaras Hindu University (No. A/GAC/II-249/5208), the Sivananda Study Circle was inaugurated officially at the *Malaviya Bhavan* on

March 27, by Sri M.C. Bijawat, Pro-Vice-Chancellor, with the special object of serving the students of that great university and also the people of Banaras in general. Speaking on the occasion,

Sri Swami Narayanananda, a senior disciple of Gurudev Swami Sivananda, through whose efforts the Study Circle has been constituted, said that its primary purpose was to present before the students and the people at large a pragmatic, spiritual perspective of life and inspire them to fructify the noble idealism of service, co-operation

and brotherhood in their active careers. Among others who spoke at the inaugural function were Sri M.C. Bijawat, and Prof. J.S. Yajnik. Sri Swami Narayanananda, Sri Bijawat, Sri Yajnik and Sri S.L. Dar, Registrar of the University, will guide the activities of the Sivananda Study Circle. May its noble efforts be crowned with success.

Jnana Yajna as Gurudev's Pada-Puja

The Sivananda Literature Research Institute is happy to announce that, by the grace of God and Gurudev, its cherished proposal of offering 73,000 copies of Sri Swami Sivanandaji Maharaj's *Light Power and Wisdom*, on the occasion of his 73rd birthday last September, has been overfulfilled through the ready response and generous co-operation of his noble devotees and disciples. As a matter of fact, we are overwhelmed by their immense and keen interest in this direction, which they have amply testified by donating for the release of 90,000 copies of the above-mentioned book, far exceeding the target we had put forth. We offer all of those who have participated in this venture our heartfelt thanks and grateful appreciation.

It is needless for us to say that the offering from Sri Gurudev's devotees and disciples which he appreciates and values most is that which promotes mass dissemination of spiritual knowledge, and, indeed, there could not be any better homage to his glorious service of humanity than making available afresh all the precious publications he has so far written—as widely as possible.

In this connection, it is our fervent hope that this year, too, we must all, with joint interest and united effort, do all that we can in the field of wide and varied circulation of Sri Gurudev's immortal works as an act of our homage to mark the commemoration of his forthcoming 74th birthday on September 8, 1960.

We thus propose to bring out 74 old works of Sri Swami Sivanandaji Maharaj, (inclusive of the language editions) before the end of this

year, for which we humbly request all devotees and disciples of Sri Gurudev to put forth their fullest endeavour and support. Most of the 74 works we now propose to reprint such as *Practice of Bhakti Yoga*, *Practice of Yoga*, *Practice of Karma Yoga*, *Practice of Vedanta*, etc., have not been given the opportunity of inspiring and guiding the seekers since nearly two decades, and there could be no greater service on our part, his disciples, to do all that we can in order to remove this discrepancy in our Jnana Yajna.

It is a customary practice of many of the close disciples of Sri Gurudev to present him with a thousand or more copies of one or more of his works on such appropriate occasions as the *Guru Purnima* and his *Birthday*, as a substantial form of *Guru Dakshina*, and it is our ardent wish that they should co-ordinate their usual offering with this new enterprize through contacting us and selecting from among the 74 of the out-print works which they would wish to bring again. For this, may we venture to suggest how much joy it would give to Sri Gurudev to see the reprint copies of his old works, and how appropriate it would be for us to fulfil our duty by bringing out again all such out-of-print books *during his own lifetime*? Even before we announce this proposal, we have received the kind offers of reprinting the following works of Sri Gurudev by four of his noble disciples, mentioned respectively:—*Practice of Yoga*, Part I: Sri Sivananda Vedanand Jha, M.A., LL.B., Patna (Rs. 1000); *Easy Steps to Yoga*, Part I: Sri Sivananda Pushpa Anand, M.A., Dehra Dun (Rs. 500); *Essence of Bhakti Yoga*:

Sri Sivananda Sevakananda, Amritsar (Rs. 800); Mind, Its Mysteries and Control, Parts I and II: a devotee from New Delhi (Rs. 2000); Necessity for Sannyasa, Parts I and II: Sri V.V. Nair, Kaula Lumpur (Rs. 500); Amrita Gita: Sri Sivananda-Sobha (Rs. 250); Aphorisms: Sri Sivananda Sushila (Rs. 250); Bhakti and Sankirtan: Sri Sivananda Chandravati, Gaya (Rs. 1500); Yoga Asanas and Students' Success in Life: Sri Sivananda Brij Raj Singh, Aligarh (Rs. 1500); and Practice of Bhakti Yoga, Parts I and II: a devotee from Madras (Rs. 2000).

All are free to contribute for the printing of one or more of the 74 books mentioned below, either in part or in full, either in instalments (till before Gurudev's 74th birthday) or in one lot. We would even welcome a contribution of the smallest amount, as a love-offering, the collection of which will be directed to the printing of as many copies as possible (as per the receipt of the money) for the printing of Gurudev's *Students' Success in Life* and *Divine Life for Children*, which we wish to widely distribute in Schools and Colleges.

The following are the rates of the cost of production for the books consisting of 50 pages each, or each part, per thousand copies, crown-

quarto size: Rs. 250; 100 pages: Rs. 500; 150 pages: Rs. 750; 200 pages: Rs. 1000; 300 pages: Rs. 1500; and 400 pages: Rs. 2000. In order to facilitate the publication of the works listed at the end, we have decided to split up the bigger books into two parts generally, so that two donors can equally share the printing of one book, in whose names the two parts will be separately printed. The names of the donors will be acknowledged in the books for the printing of which they have donated.

We earnestly solicit the co-operation of the individual members and the branches of the Divine Life Society and their associates to make this enterprise a befitting success.

All contributions should be sent to the Secretary, The Divine Life Society, Sivanandanagar Post, Rishikesh, U.P., and be specifically earmarked as intended for the *74th Birthday Jnana Yajna Fund*. Please ask for a list of books proposed to be reprinted together with the rates of their printing expenses, and direct all correspondence to:

Secretary, Sivananda Literature Institute,
P.O. Sivanandanagar, Rishikesh, U.P.

Latest Sivananda Publications

YOGA LECTURES BY SWAMI CHIDANANDA

Here is an outstanding and authoritative work on the various facets of Yoga philosophy by a scholar and experienced Yogi, whose lectures at the Yoga-Vedanta Forest Academy have been collected, classified and re-edited in this ample, priceless volume, within the ambit of eleven chapters which deal on introductory analysis of Yoga Sadhana, the Yoga ideal of Sannyasa, some aspects of practical Yoga, great Yoga personalities, a detailed survey of Raja Yoga, Yoga in everyday life, general notes on particular Yogas, spiritual idealism, and special guidance on the Yoga way of life. (Price: Rs. 10, postage extra crown-octavo or double book size, pages 412 plus xxiii.)

Guide to Sivananda Yoga Museum, by Swami Jyotirmayananda, gives a detailed exposition of the Ashram's Yoga Museum, indicative of the different paths of Yoga Sadhana (Re. One)

Maha Yoga is a pamphlet, containing 22 exquisite poems on spiritual realization by Sri Swami Sivananda.

Philosophy and Significance of Idol Worship is another interesting pamphlet by Gurudev. (50 nP.)

Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

Sivananda's Sayings in Danish

(Issued by the Sivananda School of Yoga, Copenhagen)

319. Sjælen eksisterer for Fødselen og overlever Kroppens Dod.
320. Former er imaginære. Sandheden staar over Formerne.
321. Aabn Uvidenhedens Laas og træd ind i Visdommens Rige.
322. Forlad ikke noget Arbejde halvgjort.
323. Udfor dine Pligter godt og ærligt. Retighederne vil følge af sig selv.
324. Dadel og Ros er blot Vibrationer i Luft. Hæv dig over dem.
325. Tjen og du vil herske.
326. Fornødenheder er blinde Krav for det væsentligste Behov til Eksistensen.
327. Pagter og Traktater vil ikke standse Krige. De er kun Papir.
328. Mange arbejder i Dag for Fremme af Verdensfred uden selv at besidde Fred.
329. Indstil dig selv til den moderne Verdens skiftende Tider.
330. Tal ikke ondt om den, der er gaaet bort.
331. At følge er let, men at lede er svære.
332. Kvinden er den guddommelige Kraft paa Jorden.
333. Den, der kender til at lide, nyder megen Fred.
334. Vend aldrig bort fra Retfærdighedens Sti.
335. Dyrk Fællesskabsfølelsen og universelt Broderskab.
336. Tal kun lidt, tal mildt.
337. Aarsagen er bundet til Resultatet, og Resultatet ligger i Aarsagen.
338. Handl saa godt du kan, og overlad Resten til Gud.
339. Græd over Adskillelsen fra HERREN. Du vil faa HANS Velsignelse.
340. Udvikl Sympati, Velvilje, Menneskekærlighed, Tolerance og Ydmyghed.
341. Følg een Lærers Instruktioner.
342. Opgiv Ideen om Forskellighed. Hav samme Syn paa alle.
343. Opgiv alle Tilknytninger.
344. Der er intet mere smitsomt end Depression.
345. Lev kun for at være en Velsignelse for andre.
346. Hav en venlig, kærlig social Natur.
347. Dine gamle mentale Indtryk (SANSKARAS) og urene Indtryk af Handlinger (VASANAS) er dine virkelige Fjender.
348. Den, som har udviklet et velbalanceret Sind og et upartisk Syn, er altid tilfredsstillet.
349. Følg ikke den verdslige Forfængelighed.
350. Hold de verdslige Affærer tre Skridt fra Livet.
351. Livet er en lang Drom. Det er MAYAS (Illusionskraftens) Kogleri.
352. Fælles Bon og fælles Meditation hjælper til at bringe Verdensfred.
353. De fem Sanser bedrager dig hvert Øjeblik.
354. Live og Dod er to Scener i Livets Drama.
355. En verdslig Mand er en aandelig Faldent, skønt han kan være meget rig og yderst intelligent.

New Secretary

It is hereby notified that Sri Swami Omtatsatananda has assumed the charge of the Secretaryship of the Divine Life Society, from 25th April 1960, in place of Sri Swami Raghunathananda.

Divine Life Society Headquarters

Notice

As it has already been announced, all contributions, insurances and registered parcels should be addressed to the Secretary of the Divine Life Society, and not to any individual name, or they may be directly sent to Sri Swami Sivanandaji Maharaj.

Currency notes should not be enclosed in letters. Donations or subscriptions should be sent either by cheque or money order, or, in the case of a small amount, by postal order.

Divine Life Society Headquarters

Membership of the Divine Life Society

Any spiritually-inclined individual, devoted to the ideals of truth, non-injury and purity, can become a member of the Divine Life Society, which is a non-sectarian world-organization, embodying in its fold all the common, fundamental principles of all religions. The Society accords equal place of honour to all faiths and religious traditions, and its members recognize no distinction on account of each other's traditional cultural background or religious affiliation. An admission fee of Rs. 5 (or 2 dollars) is initially charged to provide the newly-enrolled member with one of the publications of Swami Sivananda, containing the basic principles of spiritual life, a rosary and a few spiritual diary forms. In addition, an annual membership fee of Rs. 2.50 (or one dollar) covers the subscription to the monthly periodical, *Wisdom-Light*, which offers the member a continuous flow of the choicest writings of Swami Sivananda, on common spiritual, social and educational topics.

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

Construction of 'Kutir' at the Ashram

(A NEW NOTIFICATION)

It is well known to the readers that, with the increasing activities at Sivanandanagar in the field of the dissemination of spiritual knowledge, practical training in Yoga and medical service of the local people, residential accommodation as well as departmental establishments are being continually expanded, to meet the demand of the work and the inflow of the visiting aspirants from all over the world. Nearly most of the buildings at Sivanandanagar have been built out of the donations given by the disciples of Gurudev Swami Sivananda for the purpose of their utility at the Ashram, generally for accommodating Sadhaks, visitors and office departments. Many of the rooms are individually built in the name of the donor for the Divine Life Trust and in such cases the Ashram generally tries to provide the respective accommodation to the donor concerned, when he visits the place, or if he intends to settle down here on retirement, but, because of unavoidable circumstances, if we are not in a position to provide the specific room to its donor, we always make available to him a suitable and equally good, alternative accommodation, while not wishing that he should insist on occupying the same room, though such occasions arise very rarely.

It is, of course, understood that, since the Ashram is a registered trust, the question of bequeathing by will any of the rooms by its donor to some one else does not arise and is invalid. The mission of the institution is to serve the people at large, and those who donate for any of its activities or construct rooms in their names are also expected to subscribe to this principle in general. It is, of course, our continual endeavour to be always helpful to provide the best of accommodation here particularly to those who have built rooms in their names as well as to their relations at all times. Construction charges of one room (medium size) are estimated at Rs. 2,500. We welcome the generous devotees to build rooms in their names or in memory of their relations, at Sivanandanagar, for the service of the divine mission of Gurudev Swami Sivananda. More particulars from:

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.